

## ADVICES of Hadhrat Mufti Radha Ul Haq SHB Daamat Barakaatuhum

### ***Building a connection with religious activities***

*The enjoyment of Zikrullah (Remembrance of Allah and the different stages of the Nafs)*

*Bismillahirrahmanirrahim*

*In the name of Allah the most gracious the most merciful*

*All praises belong to Allah, Lord of the worlds, Greetings and Salutations upon his most Beloved Prophet (Sallallahu Allaihi Wasallam)*

Allah (Ta'ala) says, *“Those who have brought faith and whose hearts have found contentment through the remembrance of Allah, Alas, through the remembrance of Allah do hearts find contentment”* (SRad v28)

When a person finds a CONNECTION with a task, the task becomes easy for him no matter how difficult it actually is; and when there isn't a CONNECTION then even an easy task becomes extremely difficult. If a person has a connection with Zikr, Tilawat and Studying then he goes about doing it with ease and captures the opportunity when it avails itself. Ramadhan will be coming soon, it will present a good opportunity for the honourable Huffadh that previously made 1 khatam to make 2 and 3 khatams. One of my associates had known thousands of poems but when we would ask him to recite Ayatul Kursi he did not know it; we would advise him to learn it he would read for a little while and get back to repeating his poetry. Since poetry was his field of interest he couldn't get himself to read Quran. It is for this reason that some people do not understand this verse.

Verse *“Those who have brought faith and whose hearts have found contentment through the remembrance of Allah, Alas through the remembrance of Allah do hearts find contentment”* (SRad v28)

The people of imaan through Zikr do their hearts find contentment and by the remembrance of Allah do they find happiness and tranquillity.

Some say we do the Zikr of Allah but we don't acquire a sense of happiness and ease. In the above verse, the word contentment appears and contentment means the Nafs of a person (a contented Nafs). When a person develops a contented Nafs then the enjoyment and happiness is acquired and that is what contentment indicates towards.

#### Stages of the Nafs (self)

1. The first stage of the Nafs, Nafs Ammaarah (blame) :v  
This Nafs instructs a person towards all forms of vice, the first stage is such that when he sees someone dancing then his Nafs demands that he join them as well, and if anyone is singing then he is inclined to join them as well, if someone is eating haram then he desires for that as well, if someone wins a lottery then he wishes to have a share in that as well. This Nafs Ammaarah chooses to have a portion in all vice.
2. The second stage of the Nafs, Nafs Lawwaamah (Reproach) :

Lawwaamah is such that the Nafs reproaches him against vice such as, do not oppress, do not consume liquor, do not smoke, do not usurp anyones rights, not withstanding his Nafs reproaching him he still persists on vice.

3. The third stage of the Nafs, Nafs Mulhamah (Inspiring) :  
This Nafs shows him that the reproach is not sufficient, seek forgiveness then the person turns to forgiveness and it even tells him that you are one that seeks forgiveness.
4. The fourth stage of the Nafs, Nafs Mutma-innah (Contented) :  
When Nafs Mulhamah becomes true and genuine then he seeks forgiveness and he turns towards doing good and virtue and the heart gets connected with dedication to virtue, this then becomes the contented heart after which Zikr, Tilaawat, Knowledge and studying gives him a sense of achievement, he finds pleasure in sitting with good people and becomes uncomfortable when amongst bad company.
5. The fifth stage of the Nafs, Nafs Raadhiyyah (Satisfied) :  
After Mutma-innah is the stage of Raadhiyyah meaning that when any condition comes over him from Allah(SWT) or any affliction strikes, he is happy and responds by saying (we are happy by the distribution of Allah) we are happy with whatever comes from Allah and not for a moment does he think that he could have avoided the situation had he done differently.  
Allah (SWT)'s decision only brings good and benefit.
6. The sixth stage of the Nafs, Nafs Mardhiyyah (Reassuring) :  
This stage above and beyond Raadhiyyah is Mardhiyyah meaning an accepted one, that is accepted by Allah(SWT). It means that Allah(SWT) designs his life and plans in his favour. Eg. Hadhrat Khalid Bin Waleed(RA) on one occasion had negotiations with Ibn Bageela who was the representative from the non-muslims, Ibn Bageela was an extremely experienced negotiator. On one occasion Umar(RA) said "What is your age?" to which he replied "I have 32 teeth in my mouth." In the same way when he was asked a second question he responded by wiggling out of the situation. On that occasion Hadhrat Khalid Bin Waleed(RA) asked Ibn Bageela regarding the contents of a cup that he had, to which he replied that, in it there is such poison that if one drop were to be placed on the tongue that person would die. So Hadhrat Khaleed Bin Waleed(RA) asked why had he brought it with for the negotiations. He replied that if I am unsuccessful in the negotiations then I will drink it and die. Hadhrat Khaleed Bin Waleed(RA) requested for the cup, read the following duaa :  
باسم الله رب الأرض والسماء الذي لا يضر مع اسمه داء  
And drank the poison which did not affect him the least. Hadhrat Khaleed Bin Waleed(RA) was certain that it would not affect him and Allah(SWT) dealt with him in a manner that was suitable for him.  
Another Incident: In Bukhari Sharif, one women broke another womens tooth so Rasulullah(SAW) applied the rule of a tooth for a tooth that she in return should break her tooth, Hadhrat Rabee' (RA) took an oath in the name of Allah that, that will not happen. After a discussion with Hadhrat Rabee'(RA) the parties settled on an amount to recompense instead of breaking the tooth. On this occasion Rasulullah(SAW) said, surely some of Allahs servants are such, that Allah(SWT) honours their oaths. (Sahih Bukhari).

إِنَّ مِنْ عِبَادِ اللَّهِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَ

So Mardhiyyah means to be accepted. Allah(SWT) accepts their duaa and takes decisions in their favour. As with regards to the people of Jannah there are 2 verses

و فيها ما تشتهيه الأنفس و تلدّ الأعين

***And in Jannat they will receive whatever they desire and wish for.***

و لكم فيها ما تدعون

***Whatever they request they will receive***

The difference between Tamannaa and Talab is that Tamannaa gets accomplished without Talab, whereas Talab is a mindful and conscious expression of WANT. It is mentioned in a hadith that a person in Jannah would see a bird flying and would have a Tamannaa (wish) to consume it. It will get cooked and will be presented directly in front of him, it is a place where matters will be fulfilled with Tamannaa and not Talab.

Hadhrat Moulana Ashraf Ali Tanwee(RA) said there are 2 types of Talab. Talabe Idhtirari (compelling want which comes on the tongue involuntarily) and the second is an intended wish where person expresses his want with his tongue. So Mardhiyyah is where Allah(TA) gives and fulfils his every want, wish and aspiration whether he expresses with his tongue or not.

Hadhrat Moulana Yusuf Binnori(RA) established a Madrasah relying on salary and sales of books. He did not use zakat but relied entirely on the help of Allah whereas everywhere in the world the Heela Tamleek (ownership trick) is used for the utilisation of zakat, In that a poor child would be given zakat money and that would then be used for the running of the Madrasah.

Hadhrat Moulana Yusuf Binnori(RA) said that I will not use this approach but instead from the provisions given by Allah will the salaries come and from the sale of booksetc. Whatever zakat money that may come, will be dedicated to the service of the poor learners for fees. In this way Allah(SWT) ensured that his affairs be managed in accordance with Hadhrat Moulana Yusuf Binnori(RA)'s wishes. So with Nafs Mardhiyyah, Allah(SWT) meets their expectations. Yes, on occasions they are tested, which is a separated discussion.

7. The seventh stage of the Nafs, Nafs Kaamilah (Perfected) :

It is where worship becomes a habit. The person finds enjoyment in his habits, like eating at its time. Hadhrat Thanwee(RA) said in the Shariah there are systems put in place for ibaadat e.g. Fajr, Zohr, Asr,etc. And we have also set times for meals like breakfast, lunch and supper, whereas meals are supposed to be eaten when hungry, otherwise not. In this way one derives enjoyment from habit, until one has not done his habit he is not settled. Worship becomes habit and the person becomes uneasy when the habit is not done. So when Ibaadat becomes a habit the person becomes uncomfortable if not done, this is Nafs Kaamilah.

Hadhrat Haaji Imdaadullah Muhaajir Makki wrote a letter to Hadhrat Moulana Rashid Ahmed Gangohi(RA) that the Mureeds and disciples letters keep coming enquiring about his well-being. So in reply, Hadhrat Gangohi(RA) wrote that I have no concerns, Suffice to say that.....

1. Praise and Insult have become the same to me;
2. Worshipping Allah has become a habit for me;
3. Honouring the dictates of the Shariah do not appear conflicting/contradicting to me but instead complimenting;

So Haaji Saab became very happy.

Hadhrat Qaari Tayib Saheb said that Hadhrat Gangohi(RA) in the above indicates that a person has 3 things : Speech, Actions and Character. When praise and insult become the same he has reached a stage of excellent Akhlaaq. When the rules of the Shariah become complimentary it is a sign of excellence of knowledge and when worship becomes a habit it is an indication of the Nafs(self) reaching excellence which together combined is Nafs Kaamilah.

Futile activities during the holidays, wasting of time, spending hours on the cellphone, in idle pursuit and not being able to connect the heart to Ibaadat is an indication that the Nafs is not Mutma'innah. When the Nafs becomes Mutma'innah(contended) then it becomes easy to connect to Ibaadat and Deeny activities. Allah(SWT) grant us Nafs Mutma'innah, Raadhiyyah, Mardhiyyah and Kaamilah. Aameen.

#### ***Zikrullah affects the heart, albeit/even done neglectfully:***

Zikr should be done excessively. Zikr done in accordance to a prescribed Sheikh gives excellence and the light of the chain is also achieved otherwise Zikr is recommended in all conditions. Hadhrat Moulana Zubair Saheb, son of Moulana In'aam Saab was an amazing person since Hadhrat Moulana Ebrahim Dewla mentioned, that we did not know that he was such a huge mountain, as long as he was alive the fitna was suppressed, as soon as he passed on, the fitna started. A person once asked Moulana Zubair Saheb that of what benefit is Zikr done neglectfully, he replied by saying that Zikr should be done even if it be done neglectfully because Allah's name definitely has effect and further I don't say this from my side but Hadhrat Moulana Rashid Ahmed Gangohi(RA) said it. Hadhrat Moulana Ashraf Ali Thanwi quotes Hadhrat Moulana Gangohi(RA) in that Allah's name taken even with an absent mind is not free of effect, it will definitely keep the person connected. In the like manner on one occasion Hadhratjee Moulana In'aam Saheb was listening to Kaar ghuzaris (reportbacks) when one person reported that in his bayaan he mentioned that 'this is the only work' **یہ ہی کام ہے** ie. (the work of Tabligh). So Hadhratjee asked him to repeat what he said and he repeated that this is the only work. Hadhratjee responded by saying that, this is the difference between you and me, we say that this is also a work **یہ بھی ہے کام** and you claim that this is the only work. The reality is that this is not the only work but instead this is also a work and there are many other works as well. Hadhratjee then went on to say that look this work is Rasulullah (SAW)'s Ilm-e-Nabuwwat (Knowledge of Nubuwwat) the other is Amal-e-Nubuwwat (Actions of Nubuwwat) and the other is Noor-e-Nubuwwat (Light of Nubuwwat). Ilm-e-nabuwwat spreads through the Madaris (Deeny/Learning Institutions) that is why the Madaris are also important. Amal-e-Nubuwwat (Practices of Nubuwwat) spread through Dawat (Inviting towards Allah) therefore it is also necessary and Noor-e-Nabuwwat spreads through Khanqas therefore the Khanqa is also necessary.

A person once informed Shaikh Zakariyyah (R) that Hadhratjee Moulana In'aam Saheb is very worried and with him his colleagues are also very worried. So Hadhrat Shaikh wrote a letter to Hadhratjee asking his reason for the worry and concern. Hadhratjee replied that I'm worried about the work (Tabligh) after my demise. Hadhrat Sheikh Zakariyyah(RA) sent Moulana Abdul Hafiz saheb and Moulana Abdul Qadir saheb from the Pakistan Markhaz to the leg section of the Rawda Mubarak

to make Muraqabah (Meditate) at the Rawda of Nabi (SAW) and whatever inspiration they receive, they must inform him about it. Both of them made Muraqabah and the response they got from the Muraqabah was the same/concurred that they should form a Shurah council and after Hazrat Moulana In'aam's demise the Shurah will run the affairs. So Hadhrat Sheikh advised Hadhratjee (RA) to form a Shurah and to run their affairs with a Shurah. Hadhratjee (RA) created a Shurah of 10 men after which disputes crept in. The 10 persons selected were such that they were connected to Zikr, Knowledge and were Practicing/Practical Muslims. Allah(SWT) make us amongst those that tread on the path of the pious elders.